1: Nimuendaju E-5 (1929-1936) 1946 SO8 Timbira SO8

the incessant dancing and running on this street, not a blade of grass can thrive there; furthermore it is specially cleared for festive occasions.

The central plaza (ką), some 50 m. in diameter, is also kept free of any growth of grass. It is not a perfect circle either. A radial path (vįrį prį kąra), from 3 to 5 m. in width, which is likewise kept free of grass, at least during the ceremonial season, connects each dwelling with the plaza. On the triangular patches between the radial paths the steppe grass grows unhindered, but no shrubs are tolerated there; and of the timber that once grew on the steppe here a single large tree, a sucupira, was allowed to stand at the margin of the plaza (see p. 1).

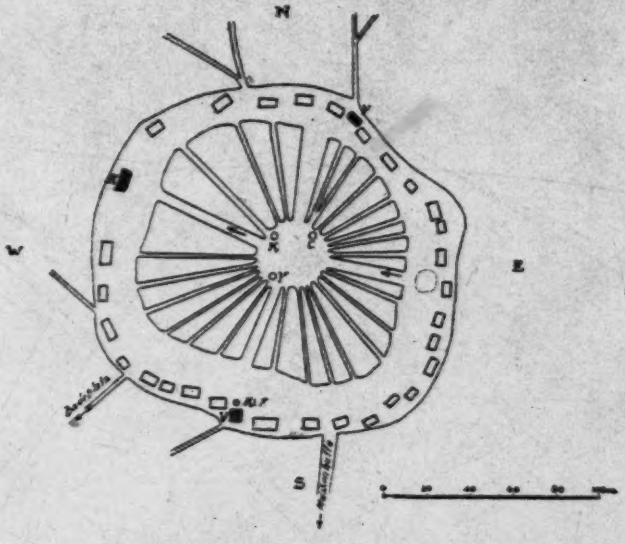

Fig. 1. Plan of Canella village.

More particularly during the ceremonial period, when all the paths and plazas are clean, the village makes a very neat impression. Coming from Barra do Corda, a traveler who had reached the last eminence to the north would see before him a gigantic wheel, as it were, with the Serra do Alpercatas looming picturesquely in the background.

Almost perfectly straight roads (pa'kré) lead out into the steppes in the four cardinal directions, the northern and the eastern ones being the best and the longest. The former is seventeen kilometers in length, not twenty-five to thirty kilometers, as Snethlage reports. These roads, essentially designed as log-race tracks (pl. 1, *c*) are stripped of trees and bushes only on certain occasions—about once every five years; then a space of at least seven meters is cleared. Under ordinary circumstances they serve as highways for Indians and Neobrazilians alike. I have seen such roads also among the Krīkatí, Pụkóbye, and Apą'nyekra; and they are reported for the Western Gaviões territory (p. 21).

Numerous narrow trails traverse the steppe and the *galeria* forest in all directions, leading to plantations and camp sites frequented on hunting or fishing trips. The paths to the cultivated plots are everywhere comparatively wide and kept

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tidy so as to offer no obstacle to the women burdened with their crammed carrying baskets (pl. 5, *b*). Swamps are crossed on extended tree trunks, along which poles are sometimes planted to afford a grip. Brooks are spanned by foot bridges, that is, by thick logs which rest on props driven into the water. These supports are of scissors shape and occasionally have horizontal poles tied to them above for a railing. The logs are sometimes hewn flat on the upper surface so as to prevent the feet from slipping off. If a very thick tree trunk topples across a trail, the Indians will sometimes lay a number of poles close together on both sides, thus making an inclined plane for comfortably ascending and descending.

At a distance of seven hundred meters from the circle of houses, where the eastern race track crosses the Ribeirão Santo Estevão, the villagers have their main water supply; there throughout the day one meets Indians of any age and either sex, bathing or fetching water (pl. 2, *b*). Another source, only occasionally utilized by the inmates of two or three houses, was situated two hundred meters farther downstream, in the shade of a picturesque old tree. The Santo Estevão, which even in the dry season may attain a width of 15 m. and a depth of 1.70 m., furnishes very fine, limpid water.

Five hundred meters north of the village there is a slope draining toward the Santo Estevão, though a little brook formed at the bottom only during the rainy season (pl. 2, *a*). As soon as the Canella had settled, they planted numerous burity palms to the distance of half a kilometer on the floor of the valley, so that today water is to be found there even in the driest of dry seasons. The Indians further stocked the watercourse created by them with little fish and a young crocodile they had caught—in the hope that these water animals would do their bit to form a true stream of the steppe. No one fell foul of this artificially established burity stand. I have rarely seen chief Kukrãčą′ so indignant as when he saw in his niece's hand a young burity leaf she had brought back from her water-carrying trip; he came near dealing her a blow.

The Krĩkatí of Canto da Aldea, at the farthest source of the Rio Pindaré, lacked running water, relying on sundry water holes dug at the bottom of the dried-up bed of the creek.

. *Houses.*—All the Timbira have settlements nowadays, with houses designed for several years' tenancy; and there they dwell in full numbers, especially during the ceremonial season, from May until August. The form of the houses varies in the several tribes, and to some extent even within a single village, but it invariably bears a strong resemblance to the type in vogue among the poorer Neobrazilians. Since this extends far beyond the Timbira zone among Neobrazilians, occurring likewise among the unrelated Guajajára, we may assume that the Indians have adopted it from their civilized neighbors. The question remains under what influences it developed among the Neobrazilians.

Of the Timbira, the Rąmkõ′kamekra undoubtedly have the best houses. Two parallel rows of forked posts (ikréyõčwáhi) support two horizontal beams (pîteka'pa), which are connected by two other beams laid across their ends at right angles. In the central line of the interior space there are two or three taller posts (ikréyemáganopî) which bear the ridgepole; this is at each side somewhat shorter than the framework. From each end of the ridgepole two girders descend (ikreyõ) over the four corners of the frame. The intervening spaces are filled with a sufficient number of rafters for the attachment of the thatch. Thus the house has a top composed of four planes, the hip-roof type by itself establishing its nonaboriginal character.

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Papagayo and Morro Vermelho, about 100-180 kilometers southwest of Barra do Corda. 101 361 131

During my journey to the Tocantins-Araguaia, which in the late summer of 1908 took me through central Maranhão in the vicinity of their area, I utilized the opportunity to make a fleeting visit to the Canella village of Suridade (1), which is located about 101 114 361 [103]

1. Modified form of the Portuguese word "soledade" = solitude.

32 leguas (2) from Barra do Corda, between [142] [291] [301] [302] →

2. About 180 kilometers.

the moradas (3) Buritî dos Cavallos and

3. By "morada" is meant a settlement of one or usually several farms.

Casimba, half a day's journey away from the caravan route.

A short account of my stay with the inhabitants of Suridade may be given space here.

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Canella Indian with neck cord, hip band of palm-leaf strips, wrist band of bast, and huge ear-disks (kui).

A good hour's journey behind Buritî dos Cavallos a scarcely noticeable, narrow Indian path branches off from the main road into the forest in a southerly direction. I took it around noon on the twelfth of October, accompanied only by one servant, after having sent my troop on ahead to Casimba. 122 [487] ●